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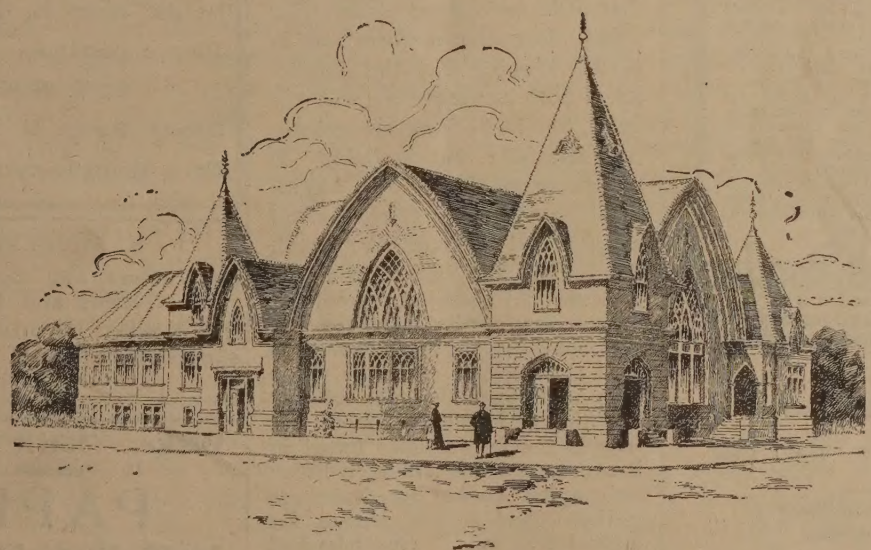

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Berkeley, Cal.

Poor, Yet Making Rich.

She was a disciple who had literally "left all" to follow the Master, and whose consistent walk had, through many long years, illustrated the practical meaning of that little understood phrase. Her simple deaconess uniform was in perfect keeping with the simplicity of both her character and service. She had served her generation faithfully, but in doing so had never sought her own. With a cultivated literary taste, she had accumulated no books. With both the instinct and culture of an artist, she had gathered around her only a few modest pictures. It was touching in the extreme to read the account given by those who undertook the task of distributing as mementos among her friends the few articles found in her room. "She left very little; only a few books, her deaconess uniform, and a few dresses for special occasions." One who had been for a life time "a succorer of many" had nothing to leave behind her.—Life of Isabella Thoburn.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 21, 1904

GUIDANCE.

" Not always by the path we would,
Not always at the hour we hope,
But when it seemeth to Him good,
Somehow and some time up the slope
He leads us on!"

A biography of the late Pere Didon, the famous Dominican preacher and publicist, has been issued in London. Among the works which brought him into high appreciation was his "Life of Christ," published about 1890. The book, it is said, cost him twenty-seven months of almost uninterrupted labor. He was accustomed to rise every morning at half past five. After a hasty breakfast he would make his bed and clean his room, and at a quarter of eight would get at his literary work, which would be continued until noon. Following his mid-day meal he would take a three hours' walk. At five he would be at his desk again, where the literary work would go on for two and a half hours. This would be taken up again at nine and continued until ten. His book was a great success, meeting with approval from Protestants as well as Catholics. Among the letters received by him was one from Alexander Dumas, who said: "The world will never again do without Christianity. It is part of our flesh and blood, of the very air that we breathe. It is so mixed up with all morals and all affection that the apostles of Christianity, such as you, have a right to say, notwithstanding statistics, that it is the universal religion." It is significant that this great work by Didon came out of a prison, somewhat as Bunyan's Pilgrim's Progress came from a prison. It was not written there, but it was planned there. Didon was an independent thinker, too much so to get along well with his superiors, and in 1880 he was banished by the head of his Catholic order to a remote convent in Corsica. While there Pasteur wrote him: "Shall I confess the truth? I have not pitied you for a moment. * * * I said to myself—excuse the boldness of my comparison—if science were again to be persecuted, should not I go into exile, and suffer joyfully for the truth, and refresh my spirit at the upper springs of lonely meditation! You will come back with your soul still loftier, your thought more firm, more disengaged from earthly things, and in the eyes of the world you will have gained a new prestige which will increase the influence of your preaching." The Apostle Paul when a prisoner at Rome wrote to the church at Philippi: "I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." So it was in that Bedford jail when Bunyan lay there for twelve long years; so it was in that lone convent in Corsica. So has it been in other persons' experience and in the untoward circumstances of other kind in the life of many a man and woman.

One of our readers asks whether it is right to raise money for church work of any kind by selling tickets for a variety of articles of different values and then having a drawing for the allotment of these. We do not desire of course to lay down rules for others. But in our opinion everything that partakes of the nature of a lottery or that savors of gambling should be avoided by churches and church people, both in the church and out of it. In every such drawing some persons get articles for the real value of which they have not paid, and the tendency of it all is to foster that disposition which leads to the risking of money on the race track and in the gambling room. Hundreds of men are being sentenced to the penitentiaries every year for the embezzlement of funds lost in these places, and hundreds of others who have fallen in this way are saved from the public odium of such an experience by concealment on the part of the parties concerned either in what are regarded as their own business interests or the welfare of the criminals and their families. It was race-track gambling that sent to the penitentiary a few weeks ago the secretary of the board of regents of the University of California. Last week we refused to carry in our columns a good paying advertisement of a guessing contest as to the number of persons who will be in attendance at the exposition this year in St. Louis. It was stated that $75,000 were to be given away to participants therein. Several religious papers are carrying the advertisement, and a circular in connection therewith states that the judges and other officials of the contest are men who are high in financial and business circles and who are prominently connected with the exposition as officers and directors, and that the proposition is legitimate and has the full consent of the Government. But it has on its face the stamp of the lottery. Some one will get a prize, a big one perhaps, for nothing or practically nothing. This being so it is gambling, and in that damnable thing no true Christian desires any part. In an age when so many persons are being ruined by gambling we believe that it is incumbent on Christians to be very circumspect lest they foster the spirit of it.

The Religious World.

The recent religious census of Boston found two exponents of the Brahmo Somaj, two Buddhists, five followers of Dowie, twenty-one infidels, thirty-eight atheists, thirteen agnostics. There were eleven "Holy Ghost and Us" people, fifteen "Higher Life" believers and nine of the Millennial Dawn faith. Christian Scientists numbered 931; Mental Scientists 6; Theosophists 9; Swenborgians 393. Of Congregationalists there were 20,319; Presbyterians 4,108; Baptists 20,625; Episcopalians 17,968; Methodists 14,013; Lutherans 4,437; Unitarians 9,157; Universalists 4,118. The Catholics led with 109,400. The Jews numbered 11,399; the Moravians 5; the Friends 66; the Quakers 22.

The Rev. Dr. Clifford has long ranked as one of the great Nonconformist preachers of England. A writer in the British Weekly says concerning him: "No man in all England has a firmer hold on the hearts of the people, for in him they see exemplified every quality that has made England great. Some know him merely as an invincible captain, foremost in every charge, whose flag has waved over a hundred glorious fields. Others have approached him more closely, and have learned to love him as friend and pastor. Already in every part of the country parents are taking their little ones to see and speak with him. I heard of an incident which occurred in a Midland towns some weeks ago. Dr. Clifford had been addressing a Passive Resistance meeting, and at the close ministers and laymen crowded around him for talk. Amongst them came a father leading his little boy. He got near enough to put the child's hand in Dr. Clifford's, and to explain that he wanted the boy to remember all his life that he had seen and spoken to the famous Nonconformist leader. Dr. Clifford turned pleasantly to the little man, took him on his knee, and asked his name. Christopher, said the boy. That is a good name, replied Dr. Clifford. You remember the story of St. Christopher who carried the Christ Child across the river. He had time amidst his many cares and duties to tell that old legend to the youthful hearer, who watched him doubtless with something of the wide-eyed wonder with which young Lavaine surveyed Sir Lancelot." A biography of Dr. Clifford was published in London a few weeks ago, for which large sale is anticipated.

The corresponding secretary of the Oregon board of home missions for the "Christian" church writes in the Pacific Christian concerning the work in Oregon and says in that connection: "Some of our largest cities have no New Testament church. Astoria, at the mouth of the Columbia, 7,000 people; Baker City, a great commercial hub of Eastern Oregon, 7,000 people; Oregon City, twenty miles south of Portland, 6,000 people. These towns aggregating over 20,000 people have no work according to the Scriptures as we know there should be. There are 100 smaller places where we are not known." This is rather hard on the Methodists, the Presbyterians, the Congregationalists, and other denominations which have churches working with usual success in the places named. A very large majority of Christian people regard these as New Testament churches. Certainly they are doing as well as any others the work of the Lord. "By their fruits ye shall know them." So far as we understand their doctrines the only thing which makes a "Christian" church more of a New Testament church than is a Congregational one—in the opinion of that people—is the belief in and practice of immersion as the mode of baptism. This marks essentially the difference between a "Christian" and a Congregational church. But it should not be forgotten that Presbyterians and Methodists lay strong claims to having the New Testament polity also. And as for doctrine it would seem that for every practical purpose for the salvation of men all these denominations have sufficient both in quality and quantity. We shall hope and pray for the coming of a time when all over our land, and all over the world, churches will be planted with recognition of the fact that there is enough in the teaching of any one of the evangelical denominations for the salvation of the people of any community. We say "fact," for it certainly is a fact acknowledged in the fellowship which is accorded people of other denominations by most of the members of the "Christian" church.

Busy World Notes.

The railroads sent Burton of Kansas to the United States Senate and on the road toward the penitentiary.

Last summer fifty copies of the Century were sold every month in Nome. Good current literature is in demand the world over.

"Bystander's" report of the debate between Dr. E. E. Baker and Mr. Stitt Wilson has traveled across the continent and one of our exchanges says: "We are glad that the socialist met with so doughty a champion as this Presbyterian minister proved to be."

The only complaining man on board the steamer which caried across the Atlantic the travelers to the International Sunday School Convention at Jerusalem was the one behind the bar. His remark was: "This crowd is no good. There is no money in it."

If you enjoy your church paper speak a good word for it to your neighbor. And it might not come amiss to remark that in this busy world every one needs the help and inspiration which the paper that is not devoted to religious matters cannot, or at least does not, give.

Doubtless there is more intemperance in eating than in drinking. Edison says that half the people are food drunk all the time, and that if doctors would prescribe diet instead of drugs many of the ailments of the normal man would disappear. As to recreation Edison says he never had any outdoor recreation, and that diet is the secret of his good health at 57.

A college chair in memory of the late Senator Hanna has been suggested by some of his admirers. The suggestion is that the public be given opportunity to endow it. A Columbus, Ohio, clergyman says, inasmuch as all the Senator's fortune was left to his family and none for public purposes, "Let the family establish it. So far as I am concerned, I shall not give a nickel."

The Advance seems to have gotten the idea from "The Bystander's" article in our columns that Dr. Campbell Morgan did not prove a popular attraction in San Francisco. But Dr. Morgan was popular and did attract while here. All things considered the attendance was good. Two evenings there were about 1,800 people crowded into a church, the seating capacity of which is about 1,600, and every evening after the first there were from 1,000 to 1,200 persons in attend-

ance; and this, notwithstanding the rain and the fact that the newspapers were not aware of what was going on.

THE LYMAN ABBOTT LECTURES.

The auditorium of the First Presbyterian Church of Berkeley, which seats about 800 persons, was crowded on the occasion of each of these lectures by people of all religious denominations.

We give here the gist of thought in each lecture, the present writer having had the opportunity of listening to all of them except the first one.

The Foundation of Religious Belief.

Dr. Abbott's first lecture was on the basis of our religious faith, or in other words, "the foundation of our religious belief." He began by describing the sensational philosophy—that is, the philosophy which affirms that all our knowledge is derived through our senses; that we can only know what we see, hear, touch and taste, and what by logical processes we deduce from the testimony of these our senses. He then showed by quotations from the advocates of this philosophy that it furnishes no adequate basis for a real knowledge of the invisible world—of God, immortality and the freedom of man, either social or individual; that, in other words, it necessarily issues in agnosticism, materialism and pessimism. He then proceeded to the second branch of his subject, contending that the soul has an immediate and direct knowledge of invisible truth; that for such knowledge it is not dependent on the senses and on conclusions deduced from what the senses report. He maintained that this direct and immediate power of the soul is the basis of all our theistic, our ethical and our spiritual knowledge. And he applied this general principle to our knowledge of God, of immortality, of the divine character of Jesus Christ, and of the forgiveness of sins.

The Nature of Christianity.

In this lecture, the second in the series, Christianity was set forth as a great historical movement in the world, the manifestations of God under the old Hebraic dispensation having their culmination in Jesus Christ, who was God manifest in the flesh. In him there came a new conception of God. In Christ especially was he manifested as a helpful God—as one helping the undeserving. Whatever of this there was under the old dispensation was, in that, of late development. Other religions represent men seeking God. The Christian religion represents God seeking men.

Along with this new conception of God it was stated that there came a new conception of the cure of sin, the remedy for sin being found in the inspiring power of love. This, said Dr. Abbott, was what Christ taught, and with this teaching came a new hope and a new courage to men. The old pagan religions did not teach that God was helpful and loving. This was not at all their aim. They sought to appease an angry God or to bribe a corrupt one. Here came a beautiful illustration as to the passing, on the part of a Confucian, a Brahman, a Mohammedan and a Christian, of a pit in which was a man in need. It was only the Christian who looked down and said: "Ah, my brother, I have been there in the pit myself. I can help you." And he threw down a rope; told the suffering man how to make use of it and soon with his helping hands had him up out of the darkness and suffering and horrors.

With this new conception of God and of sin, the speaker continued, came also a new conception of life. Christ said as he looked out on the world: "I want sorrow, I want acquaintance with grief." And he says to us, Come take your share. Sorrow is the creator of manhood, said Dr. Abbott. The iron is put into the furnace and heated. I am glad that it is. It is taken out and pounded. I am glad that it is. Innocence is freedom from sin. Virtue is victory over sin. Temptation is God's school for the development of manhood. The world is not making music to any great extent yet. It is getting ready for it. The instruments are being tuned, and after a while will come one great symphony.

A further thought in this lecture was that along with these new conceptions already named had come a new conception also of ethics, a new idea of what man owes to his fellow-men. Christ, it was shown, loved others better than he loved himself. And his teaching was that sacrifice is the highest form of service.

Further, there had come withal a new religious experience. When me realized how God loved them they began to love him as never before.

Making reference to the common ground on which the churches stand in their hymn books, Dr. Abbott said that these more than anything else express our real belief; all sound the same note of gladness in a loving, helping, saving God.

And then, in closing, summing all up in one brief sentence: The secret of Christianity is Helpfulness."

The Function of the Church.

The third lecture began with the question, "Is there a definite function for the church which other agencies do not perform?" Why have the church? Here is the newspaper, the magazine, the book. Some say they can worship at home and in the fields, etc. Some of the functions of the church, it was shown then, had passed. Other agencies are now doing the work better, having been inspired thereto by the church. Examples: organized charity, government, and to considerable extent education.

"What then is the function of the church?" And the answer was in substance: It is to promote the Christian religion. In other words, it is to see in Jesus Christ the supreme manifestation of the Infinite in human history and to inspire and train men under God's guidance to be like him. There is in the world what may be called "wrongness." The remedy for this, as Professor James says, is by making connection with the higher powers. Jesus Christ has come to make that connection. For this, the Infinite and External Energy has come down into humanity in the Man of Nazareth; and the church which he founded is "to promote the life of God in the soul of man." It is to put joy where sorrow is; love where selfishness is; fidelity, where unfaithfulness is.

Stating here that one-half of the adult population of New York city according to recent statistics, are church attendants, the question follows, Why do they go to to church? For music? No. For oratory? No. They do not get oratory. The great orators of all the ages have given only now and then a master piece. How long, it was asked, would men go to hear lectures on Shakespeare? Certainly, in no such continuity as they go to church. And then answer was, They go to church because man is intuitively religious. All men want God whether they know it or not, all are seeking God. The statement here that the politician is seeking after God, raised a laugh; but not much place for the laugh was to be discerned when

Dr. Abbott proceeded to state that Congress doesn't make laws that it discovers them; that every man who is endeavoring to arrive at truth and to establish right relations between man and man is reaching out after the Infinite and Eternal and attempting to reveal him to men.

The Authority of the Minister.

Beginning this lecture with reference to Moses and his message, the lecturer stated that it was pre-eminently authoritative. In the "Thou shalt not" was the voice of one demanding obedience. And so Isaiah came not with enticing, persuasive words. They were: Away with your evil doings. Learn to do well. They were positive and authoritative. Likewise, Christ when he came. He did not argue; he did not persuade. He spoke with authority. And later Paul's utterances were with assurance and authority. His expression was, "We know." From the first book to the last the Bible writers speak with authority. Whence came this authority? It was not from the church said the lecturer; nor from the Bible, for they had no Bible; they were making the Bible. It was not from miracles; nor was it from fulfillment of prophecy. Neither was it from reason or argument. Where, then, did they get it? The answer was in the words of Paul in the first epistle to the Corinthians: "My speech and my preaching were not in persuasive words of Wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Commenting on these words Dr. Abbott said in substance: There is a spirit in man which sees the spiritual. I see, said Paul; come, you can see. God in the souls of men enables them to see. The old prophets had the power to perceive the vision, and power to awaken others to see it. As cog to cog so truth fits to the human soul, and the soul sees the truth because it is made for it and needs it.

Advancing the thought the statement was: There is need of an ethical standard. Need of a clear understanding of right and wrong. The authority of the Ten Commandments lies in this: "Every answering conscience says, that's true." And so the authority is in man himself because God is in him. In this connection Voltaire was quoted: If there were no God it would be necessary to make one. And then further, Intellectually belief in God is necessary. Spiritually it is necessary. At heart man has need of God; and when there comes the message, "I have found him." the heart leaps up to that message.

Addressing especially at this point the theological student and the minister the word was that it is for him who stands in the pulpit to so say "Our Father" that hearts will answer and men and women in the pews will say it.

Two great needs common to humanity were presented at this juncture: The need as to the past. What does the man want who has thrown his past, his life away? He wants an authoritative declaration as to the forgiveness of sins. Illustration here: Lady Macbeth, mourning because nothing would wipe out the stain of blood left on her hand by her murderous deed. Then the second great need—need as to the future; something to implant hope and courage and to give aspiration. Accordingly the demand for men who can speak authoritatively. Such a man was presented in D. L. Moody. He said nothing as a theory, nothing as a hypothesis as to forgiveness of sins. He spoke with authority, and the authority was in his answering heart. "And this is the authority of every Christian minister—the authority of God in the heart of man."

Turning for a moment to a consideration of the Bible, Dr. Abbott said substantiatlly: The Bible has simply the authority of the spiritual utterances of a spiritual people. The Bible gives us a search for truth. It was the special mission of the Hebrew nation to interpret the spiritual side of life. The authority of the Bible is spiritual, its authority lying in the fact that it meets the wants, the needs of man.

And finally then to the student: "If you are going to preach the gospel of your Lord Jesus Christ it must be a living experience in yourself. We come to church for life, and you must have that life or you cannot give life."

The Teachings of Jesus.

The concluding lecture was concerning the teachings of Jesus. It was said in way of introduction that it was not the intention to consider the person or the life or the words of Jesus, but simply his teachings. And here there were limitations imposed by time, and by the character of the speaker. Christ being the teacher of the absolute religion, no one man can give any complete conception. Going back to apostolic times an excellent summary of the teachings of Jesus was found in Paul's letter to Titus: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and wordly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Considering for a moment some of the attempts to summarize Christ's teaching in creeds, Dr. Abbott stated that true religion is vital rather than theological, and that the vital thing in Christianity is that it gives a complete philosophy of life.

Then the fourfold relations of life were taken up: the relation of man to the material world, to his fellows, to God, and to the future. And the question was, What answer does Christ give to the question of these relations? Reference was made to the condition of the great Roman empire at the time of the birth of Christ; to its luxury and profligacy and vice. Quo Vadis and the first chapter of the epistle to the Romans depict it. While Christ did not draw prohibitive lines as to the ordinary and less objectionable pleasures of life, it was shown that he taught that happiness consists not in what one has, but in what one is. And further that all material things are to be used for the service of the intellectual and spiritual. What shall it profit a man if he gain the whole world and lose his soul? Lose himself in the process—here and now; saying nothing as to the hereafter.

In considering the relation of men to their fellows the thought was: The old pagan world was thoroughly selfish. It reached out after territory to rule simply for its own enrichment and aggrandizement. The pagan doctrine was, every man for himself. What was called American paganism was touched caustically at this point. Referring to the parable of the talents it was shown that Christ did not teach that it was wrong to acquire property. But his teaching was that life is for service and not for acquisition; that it is not for men to see what they can get out of life, but what they can put into it. Noting Christ's characterizations of the rich man as a fool, the remark was "the race of fools is not dead yet." Briefly at this point reference was made to the life of Jesus showing that what he taught by word he taught and enforced by his life; that his

life was spent in serving men and that he counted none unworthy who needed help.

Passing to a consideration of the relation to God, mention was made of several ideas as to God, among these being that of God as force and as a moral governor to whom all must submit or pay the penalty. But to Jesus God was the intimate friend. He knew God and God knew him; he loved God and God loved him; he walked with God and God walked with him. And he proclaimed himself as the Lord of Life and as one through whom we might become in most blessed sense sons of God. In this connection was the declaration that all the words which were used to characterize Jesus himself were used also to characterize his followers; that he was the first born among many brethren. The words of Professor Howison of the State University, "You and I are made of the same eternal stuff that Jesus Christ was made of," were quoted approvingly. But, continued Dr. Abbott, it doesn't follow that you are equal to him. You may have an appreciation of the great paintings of Titian, but you are not a Titian. Going on to the relation of Jesus to sinful men the lecturer stated that there was no one so low that Christ refused him a helping hand. Reference to the fallen woman, Zaccheus and others. As to sacrifice his teaching was that sacrifice was necessary, but it was the sacrifice of God for man, and that Christ came as the revealer of God who is ever bearing on his heart the suffering of his children to bring them unto him.

The relation to the future was considered briefly as to the future of the Kingdom upon the earth. God's will is to be done on earth as it is in heaven. This was the teaching of Jesus. And we are to look for his appearing in all the enlarged life of the passing centuries. Dr. Abbott's view of the future was optimistic. There was never a time, said he, when men were so ready for the message; and they who go forth with it in the simplicity that is in Christ go into the most splendid work to which mortal man is summoned.

Acorns From Three Oaks.

Aloha.

A Chance to Do Good.

With loving prayer from an interested heart I commit to the considerate columns of The Pacific, and to the good company of its careful readers, a wish that I share with my fellow-Christians here. We need very much a good hotel. There are frequent calls for it. We do not need to claim the most beautiful village location in our favored county. We have no village sheet in which to air vainglorious boasts. Our county neighbors, by their frequent visits in personal and organized capacity voice this to us, and their newspapers accord the claim. Just now the Sons of Illinois and Minnesota are making arrangements for their annual outing, and this is the favored spot they chose.

Pastors say, "Please furnish us a picnic ground." The Y. M. C. A. athletes want to run this way, intelligent editors choose this immediate region for the outing of their dear ones, and citizens who want a clean resort for easy recreation from San Jose are talking of a "Country Club." The excellent women who sometimes keep boarders are of limited strength. It would only add to the opportunities we prize for them if a well kept hotel set a good form of kindly competition. It goes without saying we do not want any bar attachments. The Pasadena standards are high enough for us. If that "Crown of the Valley" would spare us one of its brightest and best, he would find a field for his talents here and patronage of the most pleasant sort. Christian physicians would send him their patients who need climate more than quinine. One of the very noblest of his profession urges this hotel as a neighborhood necessity, and he is one who wishes it for others rather than himself. Until the Missionary Settlement Home can be built there will be an attractive and appreciative clientage among the moral heroes of the world. The famous Congress Spring water is no small inducement for those who want this form of wholesome drink.

Dear readers of our Pacific understand, I think, that Aloha has no motive but the missionary motive in this. He has no real estate for sale. So, friends, tell the genial landlord or the gifted woman whom you know of this field for their talents. Get your pay out of me in any way you can which will help our Coast churches serve their Lord in this day and generation of the great missionary century.

Minnesota will furnish the first room of the Missionary Home when its walls have risen, and a beloved California pastor will furnish it well in memory of his dear son, who has entered the many mansions. Any visitor conscientiously considering this as a field for Christian service will find courtesy. It is not necessary that he be a Congregationalist, for our community is broad in its Christian fellowship. Every man ought to be a Christian. The man who is not is an incomplete man—a very incomplete man.

The Cruise of the Mayflower.

The fame of that little shallop which brought our forefathers to Plymouth Harbor, has put her name on a handsome car of the Interurban R. R. Next to bowling along on the billowy prairies of North Dakota on the pilot of a Northern Pacific engine, or leaning over the lee scuppers of a Cunarder in a storm (What was I doing?) I count in excitement a trip on the Mayflower Flyer from San Jose to Los Gatos. Not a stop by the way! Past Saratoga! Past Three Oaks! My! What speed! Like the stand-up leap of my toboggan on the old Northfield hill, "I wouldn't have missed it for a hundred dollars, but I'd look twice at a bid of a thousand to do it again." The accommodation train is fast enough for me. I'd rather look at the hills placidly than tremble on the curves of the track. If you want a new sensation, try it. Los Gatos commuters like it. Some day I think our enthusiastic Brother Atkinson of Campbell will corral a lot of you and bring you to our missionary Mecca on the Mayflower. He may fill the intermediate seats with Presbyterians, of whom we have delightful representatives in these parts. They love the Mayflower memories too, though they may not talk of them as much as we.

Mayflower Fragrance.

That devoted ship also gave its name to a brave little church at Pacific Grove, a church which dared, when starting life in a little rude chapel which cost but a hundred and fifty dollars, to devote a tithe of its offerings to Missions. Consequently its pastors have always been paid with a promptness which has made their faces shine, and there has been money for every apportionment of all our benevolent societies, and the return payments to the Church Building Society. Now

that they are planning to finish the interior of their pretty church, which had to be left severely plain because the times were very hard in which it was builded, they deserve our praise and our assistance, so far as we may be able to give them. They hold it in trust for us all. It warms my heart that my friend Hon. Myron W. Skinner of Northfield, Minnesota, felt the tone and touch of a true church and without hint of any one made them a handsome contribution. Take stock in it, good friends who go and worship there. If you have never seen the beautiful Pacific Grove on the Bay of Monterey I think you have missed the sweetest ocean resort of the world. I mean it. And I don't despise any shores on the seas of God. "The sea is His and He made it."

THE ALUMNI OF PACIFIC THEOLOGICAL SEMINARY.

By Rev. Edson D. Hale.

The first class was graduated from the seminary in the summer of 1872. The three men to receive diplomas were George F. G. Morgan, John L. Stevens and David F. Watkins. Stevens and Watkins went immediately to Mexico and organized the Mexican Mission of the American Board. Two years after Stevens was assassinated by a mob of Catholics, fired by some incendiary speeches of their priests. Stevens' place was taken by Morgan; who, however, did not remain long in the mission. Watkins has spent almost his entire ministry in our sister republic, first with the American Board, then with the Methodist Episcopal Church, South, and, more recently, with an independent evangelical church, of which he was the organizing force.

Besides the first class four other graduates have undertaken missionary service abroad—Grenville M. Dexter of the class of 1873, Walter W. Bagster, class of 1880, Charles R. Hager, 1882, and James C. Dorward, 1889.

Mr. Bagster was a grandson of Samuel Bagster, the well-known London Bible publisher. He went out to Africa with two associates in 1880 to organize the West Central African Mission of the American Board. His work there seemed scarcely begun when he was stricken down by the African fever and died at Bailundu Feb. 22, 1882. Although his service was very short he left behind him a memory so fragrant with unaffected piety and the joy of service that his example has inspired many. The name of Harriet Newell is sufficient to remind us that of all others a missionary lives

"In deeds, not years; in thought, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs."

So it was with Walter Bagster. His life was well and completely lived. The Board published his letters in a memorial volume entitled, "The Joy of Missionary Service."

Mr. Dexter served from 1874 to 1876 as a missionary at Osaka, Japan, when he returned to California. James C. Dorward has done good service in the Zulu Mission, South Africa, for the past fourteen years, with one furlough in 1899-1900, when he returned to California.

The missionary work of Charles R. Hager has been peculiarly blessed. He organized the South China Mission of the American Board at Hongkong in 1883. For several years he labored there entirely alone. Mr. Hager used to write articles for The Pacific, advocating celibacy for foreign missionaries. But, all the same, when he went back to China the second time, after completing a medical course in this country, he took with him a wife and the efficiency of his work since then has been multiplied. There are now four American laborers in the mission and forty-six native helpers, trained largely by Mr. Hager. In the year 1903 the number of persons baptized was 1,071, making a total of 2,896 persons received into the church since the founding of the mission, Truly, that is a grand harvest.

It is not alone on foreign fields that graduates of the seminary have shown a self-denying and devoted spirit. In many small and isolated stations in the homeland not a few are doing genuine missionary service. Forty-nine graduates are now actively engaged in the work of the ministry. Twenty of these are pastors of Congregational churches in Northern California and six in Southern California; two are in Oregon and three in Washington. The remainder of the forty-nine are scattered over various states and are connected with several different denominations. From 1872 to 1902 the seminary has graduated ninety-six men, of whom eight have died.

The fraternal bond uniting the alumni of the seminary is very strong. Two reunions are held annually, one in connection with the seminary anniversary in April, and one in October during the meeting of the General Association of California. Besides these, there are occasional extra meetings, such as the one at Sunnyside parsonage, Portland, Oregon, in 1898, when we were delightfully entertained by Pastor and Mrs. Staub, and the banquet at the Knickerbocker Hotel, Seattle, last May, furnished by the bountiful hospitality of Dr. McLean.

While not many of the alumni are occupying the larger and more important pastorates in the state, it may be said that their training has well fitted them for the conditions of religious work which obtain on this coast, and that they are generally considered by their brethren in the ministry to be a loyal and useful body of men.

Four moderators of the General Association of California have been chosen from among our alumni; also eleven scribes or assistant scribes. Two have served as Association preachers, besides the preacher-elect for the next meeting, Rev. L. D. Rathbone. This honored pastor of our Santa Rosa church has been for more than ten years one of the trustees of the seminary, and, more recently, two others have been chosen to this position of trust. In these forms of general service and in the less conspicuous labors of the pastorate, the alumni of Pacific Theological Seminary seek to be faithful to the instructions of their Alma Mater and to the great opportunities for work in the kingdom of Jesus Christ.

MILLS COLLEGE.

A large company of the friends of the college assembled last Thursday to take part in the dedication of the new bell tower, "El Campanil," containing a fine clock and a chime of ten bells. The bells were the gift of David Hewes and are the chime which was heard by so many people at the world's fair in Chicago and later in San Francisco. They have now found a permanent home in a substantial and beautiful tower, which is the gift of Mr. and Mrs. F. M. Smith.

In connection with the dedicatory exercises a meet-

ing of the trustees of the college was held, to which the members of the faculty and alumnae were invited. A report of a committee of the trustees was read, recommending that active steps be taken to secure a proper endowment of the college. The sum of one million dollars was named, and a period of ten years was allowed in which to accomplish the work. The report was received with much enthusiasm and was heartily adopted. Two of the trustees, Messrs. G. W. Scott and Edward Coleman subscribed $10,000 each toward the first $100,000 and the alumnae association offered $21,800 more with the prospect of early additions, while numerous smaller gifts were also recorded. A systematic effort is to be made to secure a generous endowment for this Christian college for young women.

ADVANCEMENT IN THE FIRST CHURCH OF ALAMEDA.

Twenty-five years ago the First Congregational Church of Alameda was founded under circumctances the most humble. A hay loft was occupied as a temporary building and for a time served the purpose of its limited but devoted membership. Later, a lot was purchased on the southwest corner of Central Avenue and Chestnut Street and a modest structure was erected. For some time it has been increasingly evident that a new building was necessary. It has been decided to erect one to cost not less than $30,000, and already about $23,000 have been pledged for that purpose. A cut of the proposed building, work on which will begin at an early date, appears on the cover page of The Pacific this week. The type of architecture is modified Gothic. The lower walls will be constructed of Arizona sandstone, with upper portions and roof covered with cedar shingles. A tower, 20 feet square, affords the principal entrance to the auditorium, which is to be 50 by 65 feet in dimensions and seat 500 persons on the ground floor. In the foyer and gallery 400 more sittings are provided for, making 900 in all. The tower is approached by stone steps and will contain the pastor's library in the second story. Ceiling of the second story will be vaulted, while the pews, platform and other wood furnishings will be of oak or mahogany. Light will be afforded by triple windows of cathedral glass, while the general color scheme will be of white enamel, with ceilings which it is designed in the future to cover with fresco. The auditorium is without angles, circular in every point; superior in this respect as to acoustics. In the rear, besides the pulpit, there is to be the elevated choir and an organ loft 14 by 20 feet.

The Sunday-school room is to be in the form of a half circle and especially well lighted. Around the circumference there will be arranged portable roller partitions, which, when drawn out, will give 15 separated class rooms besides a large central space which will seat 300 scholars. In the basement will be a large assembly hall, seating 400 persons. This will be arranged for banquets, socials and special parish meetings. Kitchens, pantries, cloak rooms, etc., are all planned for. A dumb waiter will act between the upper and lower floors. Every appurtenance of the modern church, required by later conditions of religious activities, has been planned on a most perfect and complete scale. Lighting, ventilation, heating, with all culinary arrangements and other necessary conveniences, have been the subject of anxious forethought.

A special feature of the new church, and a direct innovation in ecclesiastical structures, is the open court situated between the church and the Sunday-school room, in the center of the whole building. This will have a floor of concrete and be filled with palms and rare tropical plants. Entrance to the ladies' parlor will be through the court.

Such is the interest in this new enterprise that there is every reason for the belief that the building will be dedicated without debt. Rev. L. P. Hitchcock and his church people are full of gladness over the outlook and the opportunities which will open up before them in an edifice so thoroughly adapted to the needs of the work. The whole Congregational fellowship will rejoice with them.

PACIFIC COAST CONFERENCE.

The Young Woman's Christian Association will hold its sixth annual Pacific Coast Conference at Capitola, Cal., May 14-25. These gatherings always mean a great deal to college women and others interested in the extension of Christian work. This year over 300 delegates are expected from Oregon, California, Idaho, Nevada and Washington. The ten days promise to be unusually profitable. The conference has been fortunate enough to secure speakers from the Methodist General Conference, which convenes at Los Angeles during the month of May. Mr. Dwight Potter of Oakland and Mr. S. Earle Taylor, secretary of the Young People's Missions of the Methodist church, will also be present.

One of the best known of the leaders is Mr. Willis R. Hotchkiss, returned missionary from Africa, to hear whom, it is claimed, is worth the whole conference. Associated with Mr. Hotchkiss as leader of the missionary conference, will be Miss Bertha Conde, the beloved student secretary of the Association. Other prominent members of the American committee are to take part, among them Miss Helen F. Barnes, extension secretary. Miss Barnes has thrilling experiences to tell of her work among factory women in the large cities. The conference is especially fortunate in securing Miss Barnes this year. Another national student secretary is Miss Ruth Paxon, who will have charge of the student session, in which problems pertaining to college Association work will be discussed.

Miss Mary Page, Bible director at the University of California and some prominent Bible students from the East will conduct the Bible study classes, which like the above sessions are held daily. These classes aim primarily to give assistance to teachers of the Bible in college and Sunday-school classes.

Great emphasis is laid upon the student department of the Association, but not one phase of Association work is neglected. There will be an alumnae conference this year—something new and especially interesting to college graduates who need help to meet the problems which their Christian work abroad has given rise to. There will be opportunities to consult with any of the missionaries, speakers or leaders in regard to Christian work or life problems. To be able to talk personally with such eminent men and women and to be intimately associated with so many bright and charming young college women for ten days is an inspiration indeed. The Christian fellowship which prevails throughout the assembly is most impressive.

The afternoons are devoted to recreation, for which there are manifold opportunities, since this ideal summer resort is so beautifully situated. Capitola hotel looks out upon Monterey Bay. It is but a short distance from the big trees and Santa Cruz. Everything

conducive to a deepening of the spiritual life of young women has been provided. No one can attend this conference without seeing as never before how mighty a power is a life surrendered to the service of the Master at home or abroad. All who are interested in aggressive Christianity are invited to be present.

The terms are remarkably reasonable; $5 registration fee; $9 board and room. In California rates have been reduced to one fare and one third. Those staying for less than the full time, pay accordingly. For further information apply immediately to Miss Lillie Jones, Stiles Hall, Berkeley, Cal.

A MESSAGE FROM THE MODERATOR OF THE NATIONAL COUNCIL.

To the State and Local Associations of the Congregational Churches of the United States.

Dear Brethren: The time is near at hand for the selection of delegates to the next meeting of our National Council, which is to be held at Des Moines, Iowa, in October. The occasion promises to be one of unusual interest and of singular importance. For the first time in our history nearly all our benevolent societies will hold their anniversaries, under the direction of their own officers, at the same time and place as the National Council. By an unfortunate mistake the largest of our societies, the American Board, was not included in the invitations which were sent out. Its meeting, however, will be held just before the Council and nearby, thus giving opportunity for those who desire to attend both meetings. All the other societies will join in the one great gathering at DesMoines.

I venture to suggest the importance of the appointment by the associations of such persons as delegates, and of such only, as will attend. Merely honorary election is out of place for a gathering of this kind. Would it not also be well for all the associations seriously to consider the question of paying the expenses of those whom they choose as delegates? In some instances this might not be necessary, or possible, but as a rule those who attend our national gatherings should be in every sense representative. Often the men most desirable for delegates are least able to bear the inevitable expense. In order to secure their presence, expenses, so far as possible should be guaranteed by those appointing them, and this should be without any encroachment on the other benevolences of the churches. Plymouth church at Des Moines may be trusted to do its part most generously for all who may need its hospitality, but the churches of the country have a measure of responsibility resting upon them. If all the associations will appoint as delegates only those who will attend, and so far as possible meet the expenses of their delegates, both for travel and entertainment, the next meeting of the National Council will be one of the largest and most truly representative in its history. Let us begin early to make proper preparations. We may then reasonably hope that its deliberations will be of permanent value to all the Pilgrim churches.

Wishing you grace, mercy and peace, I remain,

Very sincerely yours,

Amory H. Bradford.

Tuesday evening next Bishop Fower will give his notable lecture on Abraham Lincoln, in the Alhambra Theater. Admission, 25 cents. Reserved seats, 50 cents. Tickets on sale at Sherman & Clay's.

Woman's Board of Missions for the Pacific.

Annual Meeting of the W. B. M. P. of Southern California.

Mrs. George H. Clark.

To the women of the First Congregational church of Los Angeles was given the pleasure of welcoming the Southern Branch of the W. B. M. P. for the annual meeting April 14 and 15.

The interests of foreign missions were considered on Thursday, April 14, through a program carefully prepared and presided over by the president, Mrs. J. H. Williams of Redlands. In the address of welcome from the pastor emeritus of the church, Dr. Warren F. Day, a rare tribute was paid to women, which reminded his listeners how largely man's convictions in these matters is influenced by them of his own household. He suggested that the ages telling the earth's story, as stone, iron, bronze, will be rounded out by the woman's age (now a universal conundrum) in which she will lead for spiritual growth and expansion. In the church work she never pushes a man out of his place, but when it is empty she will fill it and fill it gloriously. Foreign mission work is no longer an experiment as to its paying qualities, for it pays commercially as well as religiously, the flag of commerce following the Cross.

The pastor of the church, Rev. William Horace Day, led the devotional hour, recalling some of the impressions of Dr. Campbell Morgan's message. Dr. Morgan devoted his first week to emphasizing the need of "homing man's will in the will of God," and his second in teaching the pardon, peace, purity and power through the cross in four successive sermons. He spoke of the Bible as a divine library and yet as a unit, because there was one spirit unifying it all, and this unifying spirit, this key of interpretation lies in the figure of Jesus Christ, latent in the Old Testament, patent in the New.

Reports were received from various branches of the work. Acting Secretary Mrs. Hale presented a detailed report representing nearly all the societies of this Branch, who uniformly reported increased attendance and interest, declaring that the women attending the missionary meetings were those most active in all other branches of church work, Sunday school, etc. The treasurer's report showed receipts of $2,747.22 for the year, which with $358.35 in the treasury made the goodly sum of $3,105.57 for disbursement.

The luncheon hour was full of pleasant greeting and sociability that it was with some difficulty that the ladies were won back to the main business of the afternoon.

Mrs. D. H. Colcord of Claremont presented the interesting story of the founding of the Protestant school for women in Spain, which was the life-plan of Mrs. Gulick, to which school Pomona College has by the payment of $300, contributed a room.

The medical work for women in China was presented forcibly through a letter from Dr. Woodhull, now on the field, who urged, quoting: "Other sheep have I which are not of this fold," so "what thou doest, do quickly."

Mrs. E. M. Fowler of Pasadena, brought face to

face tidings from Miss Denton and the Doshisha. She says it is hard to speak in terms high enough of the magnificent work accomplished, and of the high esteem in which Miss Denton is held by the native Japanese, with whom she counts double by reason of her superior graces of mind and charm of manner, so acceptable to a race notably punctilious concerning all the outward forms and amenities of social life.

Miss Laura Mellen, born on the African Mission field, later of Mills College, California and now for the last ten years again on the field brought a stimulating report from Zululand. She says it is no uncommon thing for a native lay preacher to start on a twenty-mile tramp before sunrise, holding two or three prayer-meetings en route, returning late in the afternoon for the first meal of the day. Many or most of the girls in the schools have run away from their heathen homes to receive a Christian education and when the work is completed return to them again to give out the light and knowledge they have received.

Very special interest was felt in Turkey at this time, since the hostess church had sent a few weeks ago one of her young daughters, Miss Nina Rice, to the work of Sivas. Mrs. Rice, the mother, being in the audience, was called to the platform while Miss Eddy, a Pomona College sister of Miss Rice, told of the trials and discouragements which attend the way of the young missionary as well as the many interesting and novel experiences incident to the life and language of a strange country.

The evening service was made doubly acceptable by the music furnished by the orchestra of the entertaining church. This orchestra is now in its eighth season and does work that would do credit to a professional organization. Two papers were presented, both so good it is a pity that space forbids their presentation entire. Miss Mellen, previously quoted, described the Zulu as being very fond of participating in public worship. In instance a Zulu because of his waywardness was retired for a time, and when later restored to his privileges made haste to offer public prayer, beginning: "Oh, Lord! thou knowest how good it is to hear my own voice in thy house again." The Zulus are physically and intellectually the finest and strongest of the native African races, and as theirs is a spirit worship instead of idols, they the more easily comprehend our worship of the supreme spirit. Miss Mary Cunningham closed the session with an address presenting the perspective of missions. Thirteen hundred years ago when Pope Gregory Great and St. Augustine turned their gaze to Britain it was no vain and simple matter. It was not easy for the sun-loving Italian to Christianize England. Yet when that was done their eyes were turned toward Germany and there the great St. Boniface was beheaded after years of toil and his blood-stained Bible may be seen at the British Museum today. Centuries after the Christianizing of England the Puritan and Pilgrim Fathers turned their attention to our own country. And as soon as their homes and churches were built, they turned to the heathen beyond, and yet beyond across the mountains and across the plains on and on to our Pacific coast. So from papist, pilgrims and pioneers comes the united chorus,

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers round its head sublime."

WOMAN'S HOME MISSIONARY UNION OF SOUTHERN CALIFORNIA.

Th Annual Meeting of the Woman's Home Missionary Union of Southern California was held in the Sunday-school room of the First Congregational church, Los Angeles, Friday, April 15. The weather was favorable, the attendance was good, the inspiration gained from the meeting of the Southern Branch the day previous was brought forward, and from beginning to end it was a helpful, hopeful meeting.

The reports of the officers were all cheering. The Secretary, who gave a summary of the reports which had been sent in by the Auxiliaries, said that in nearly every case the statement had been made, "Interest is increasing."

The Treasurer reported that $3,100.64 had been contributed. This amount was less by several hundred dollars than the contribution of the preceding year, but the deficit was caused by a falling off in large individual gifts and not by any general lack of interest or effort among the Auxiliaries.

The Superintendents of Young People's Work and of Literature both referred to the impetus which had been given the Home Missionary work during the year by the enlarged and improved Home Missionary magazine and other helpful literature, such as Leavening the Nation and Under the Flag.

Miss Howard's account of her Foreign Missionary work among the Japanese of Los Angeles awakened much interest.

Mrs. Riggs' message from the Land of the Dacotahs was gladly heard.

The morning session was closed by a tender and helpful devotional service, led bv Mrs. B. F. Boller.

After luncheon the company assembled in the auditorium of the church to listen to a delightful organ recital by Prof. W. F. Skeele.

On returning to the Sunday-school room all were charmed by the object lesson in Home Missions which had been planned and carried out by Mrs. Findley. Thirteen Chinese boys and girls recited and sang the Christian hymns which had been taught them in their homes by their faithful teacher. Nothing could be more bewitching than these tiny tots dressed in their native costume.

From many a heart the prayer went up that these little ones might become the bearers of the good tidings of the love of Christ to their brethren in far-off China.

The paper by Mrs. Geo. A. Gates on The Need of the Revival of the Puritan Spirit was strong, stimulating and suggestive.

The address by Mrs. C. L. Brown on Work Among the Mormons was timely and able. It was such an address as could only have been given by one who had long been familiar with the subject upon which she spoke.

In his few words on A Significant Outlook Upon Home Missions the Rev. J. L. Maile condensed a deal of informatoin. Rev. H. H. Wikoff emphasized the importance of the work done by the Church Building Society. It is a matter of congratulation for the Union that the Executive Board will continue substantially the same during the coming year.

The delegates took with them to their various homes grateful thoughts of the abundant and gracious hospitality of the entertaining church and impulses to do more and greater things for the cause of Missions than they had ever done before.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

May 1, 1904.

Topic: Answered prayers. Acts iv: 23-31.

It has been suggestively remarked that before prayers can be answered, they must be asked, and we read in James iv: 3: "Ye ask and receive not because ye ask amiss." We cannot expect God to give us what we do not ask for nor what we seek unwisely. In order therefore that we may have many answered prayers, we must pray much.

It is feared that notwithstanding our age of many meetings, we are likewise in an age of little prayer. The decline of the mid-week service in churches is a lamentable fact. It was reported not many months ago, in one of our religious weeklies, that in the city of London the prayer meetings had nearly faded out. In this country it is not so bad and yet the proportion of those on church membership rolls who regularly go to the mid-week service is lamentably small. Then the decline in family worship marks a diminution of the volume of daily prayer. If the present generation's unfamiliarity with the text of the Bible is largely laid at the door of this neglect, how much more its want of practice in prayer. Ours is not a praying age. Ours is an age of passionate longing for entertainment, amusement, the gratification of sense, not of holy passion for God.

Yet men complain that prayers are not answered. As well might one reasonably expect a reply to a cablegram to a foreign city that had never been flashed as to look for an answer to a message to the court of heaven that had never gone.

When Peter and John had been released from the council and returned to the company of believers, the believers lifted up their voices in true prayer. They prayed with devotion and heart sincerity and one accord. They acknowledged God without reserve, as Creator, Lord, and Holy Spirit—the planner and ordainer of "whatever comes to pass." They acknowled Christ as the anointed one, the suffering servant and they asked for power to speak the word with boldness—sought God's healing grace and prayed that wonders might be done. In a word they flung their cause and needs without reserve upon the merciful grace of the omnipotent God and did not keep back half the price, and their true prayers were answered.

Sometimes in our praying we only half trust in God, only half depend upon his power, only half launch out upon his promises. Often in our petitions there is boastful or at least complacent self-trust. We wish to take God into partnership and give him only a portion of the glory. When some people pray they write self large and God small and then wonder that their petitions receive no answer. This is not honoring God. True prayer sails out upon the infinite sea of God's care with complete abandon. It is right when we toil to reserve no energies nor delegate any powers, but when we pray to cast ourselves entirely upon eternal providence and love.

Such prayer always has answer. Petitions like these never fail. God hears the askings of the broken spirit. The humble and the contrite heart he cannot despise. The empty vessel dipped into the sea is as sure of being filled as that there is a sea with which to fill it. Sometimes the answers are immediate or soon. "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear." The Bible warrant for immediate answers is strong and repeated. This is particularly so when the petition was for power or the Holy Spirit. When Elijah prayed for Jehovah to vindicate himself in the presence of the prophets of Baal the answer was immediate and by fire. When Daniel prayed in the lion's den and the Hebrew children in the heated furnace it was the same. While the one hundred and twenty were praying in the upper room the Spirit descended like a mighty rushing wind. What Christian does not know the immediate answer of unction to the earnest, heartfelt prayer?

But some answers are long delayed. Yet they are answers just as true. God knows best when to bestow his blessing. To answer some prayers immediately might defeat the very answer sought. The Master seemed to deal harshly with the woman of Syro-Phoenicia, but he was only seeking to work faith in her and bring out the real strength of her character. Delay in answering does not imply either unwilling or indifference on God's part, it only expresses his greater wisdom. If our prayers are not answered speedily we should not cease from asking. There is a blessing in the asking of itself and if the good sought lingers, there is much longer time in which to ask.

Answers are not always given in the way we ask or expect. This, too, is a providence in love. "It may not be my way, it may not be thy way, and yet in his own way the Lord will provide." Sometimes a denial is better answer than compliance would be. The mother who would not accept God's will and demanded the life of her child, had her request granted, but the child soon became an idiot and never was sane through a long life. How much better had he been taken when a child and in his right mind. We do not know how thankful we may be that the things we mistakenly ask for are mercifully withheld and better good given us instead. Often our prayers are answered lavishly beyond our utmost desires. We ask for drops of blessing and copious showers are sent. Columbus asked for a new way to the Indies—he was given a new continent. Saul of Tarsus asked for something to do. He was given the great charge of giving the gospel to the nations. Many a Christian has asked for the saving of a single soul and that soul has been the first fruits of a blessed revival.

Every true prayer is answered in some way. We seek not the heavenly Father's face in vain. Sometimes the skies seem brass, but they only seem so. "The clouds we so much dread are big with mercy and will break in blessings on our heads." How sweet is the blessing of prayer. How good is the God who listens. How rich are the gifts bestowed. We need more prayer in the closet, at the family altar, in the church and everywhere. We need it for growth in grace, for culture of tenderness, for the attainment of power. Every true prayer is answered.

SUPPLIES FOR CHILDREN'S DAY.

The superintendent of the Sunday-school work wishes to inform the schools and churches that Children's Day supplies are on hand and he is ready to fill all orders at once. The exercise, "Our Father's Care," is very good. A feature of the exercise should make it especially attractive to us in California. Much of the music is by Mrs. Mary Dillingham Frear,

daughter-in-law of Rev. Walter Frear. Many of the recitations are from the pen of Francis Burt Dillingham, also some of the music. These names are recommendation enough to make the program desirable. Samples have been sent out to all the pastors and superintendents. If they have not been received a card dropped to E. J. Singer, Y. M. C. A. building, will bring other samples. It is hoped that orders may come in promptly, so that the day may be observed at the usual time. If this is not convenient, however, some other Sabbath will do as well.

Church News.

California.

Etna Mills.—The annual contribution to the California Home Missionary Society has been recently taken in Scott Valley, amounting to $43. It is encouraging that the three churches in the valley could so co-operate that this is the largest amount ever received.

Rocklin.—The Rev. Burton H. Jones of Valley Falls, Kansas, has accepted a call from the Congregational church of this place. Mr. Jones has acted as supply during the past month, and his sermons have been enjoyed by all who have had the privilege of hearing him. The church is in a good financial condition, and the Sunday-school is in the hands of competent officers and teachers. The Ladies' Aid Society has a large active membership and has been taking up work for the improvement of the town. Altogether the outlook is for a year of excellent work in all the departments of the church.

Bakersfield.—Special services were held during Holy Week, with a communion service Thursday evening, and an afternoon meeting on Friday. The church was never more beautifully decorated for Easter than this year, with a tasteful mingling of green and white. The Endeavorers had a sunrise prayer-meeting, followed by communion services, when five united with the church, and one infant was baptized. The regular Easter service at 11 o'clock was attended by a large audience. Company "G" of the State Militia was present, and others who are seldom seen at any of the services.

Sonoma.—There were large audiences on Easter. The children had special exercises in the morning, and the Masonic Lodge attended in a body in the evening in response to an invitation by Pastor Francis W. Reid. One prominent citizen had not been inside of a church for over twenty-one and one-half years. The church has recently sent twenty dollars each for Home and Foreign Missions, besides the contribution of the Ladies' Missionary Society. New electric wiring has been put in the church and the pipe organ is to be put in good condition again. A parsonage is very much needed and there is a strong movement toward building one as soon as a suitable lot can be obtained. A reception to our Miss Louisa Wilson, who leaves for Boston Thursday to embark on the "Sunbeam," is the feature of church life this week. A "Go-to-church band," organized in the Sunday-school, has increased the morning attendance by nearly thirty.

The Johns Hopkins Hospital, Baltimore, sustained the loss of sixty-four buildings by the recent fire of that city.

Oregon Letter

By George H. Himes.

The Hoodview Church, Wilsonville, Clackamas county, will be hereafter served by Rev. W. G. Olinger, having been recently called to that pastorate. Mr. Olinger's last active service was at Tacoma, where he was a pastor for five years, but had to resign on account of ill health about one year ago. From there he went to Forest Grove, and having had a rest for a year, with beneficial results, he feels himself strong enough to resume active work again. Prior to coming to the Pacific Coast he served Congregational Churches in Harriman, Tenn., and in Williamsburg, Ky. He was born in Virginia in 1843.

The Scappoose church had a special Easter service, conducted by Rev. H. A. Start, assistant pastor of the Portland First Church, which was greatly enjoyed. After a good sermon, there was an excellent song service, appropriate to the occasion, by the choir, in which Mr. Start participated, he being an excellent tenor singer.

The contention of Mayor Hoge of Forest Grove that the council of that city had the right to regulate the sale of liquor within the corporate limits of said city has been sustained by District Judge T. A. McBride. This was denied in the lower court, and an appeal was taken with the result as above indicated. The liquor seller talks of appealing to the supreme court, but that body, it is reasonably certain, will not reverse this decision.

The local option campaign is warming up as the day of election approaches, and the whisky element is considerably disturbed. Votes count for more than resolutions. And many a man who uses liquor will vote for local option, being willing to confess that while he uses it himself, he knows its sale should be restricted to the lowest possible limit. Besides the local option is purely democratic, giving the majority the right to say liquor shall be sold or not. This, however, is not what the liquor seller wants. He wants to sell liquor twenty-four hours a day and seven days a week.

An edifying Easter service was held by the Sheridan church, Mr. J. W. L. Kaufman in charge, and seven of the young people from the Sunday-school united with the church. At the annual meeting held on the last Monday in March, the pastor's salary was raised $100. His first year closed on February 17th. Since that date in 1903 twenty-nine new members have been added to the church, a number of them from the best families in the town. Business conditions about Sheridan are improving rapidly. An electric light plant is being installed, and a gravity water system will soon be an accomplished fact, the opportunity for securing an excellent supply from large unfailing springs upon the hills less than two miles distant, being most excellent. The country tributary to Sheridan in every direction is exceedingly fertile, and capable of sustaining a very heavy population; hence the prospect of growth in all that goes to make for the best in any community is most encouraging. And hence, too, the necessity for wisely planting the seeds of Christian education, as Mr. Kaufman is certainly doing, judging from the results of the past year.

The meeting of West Williamette Association at the Tualatin church last Tuesday and Wednesday was both interesting and profitable. Organization was effected by choosing Rev. J. M. Barber moderator and

Rev. Cephas F. Clapp scribe. Rev. J. W. L. Kaufman of the Sheridan church preached the Association sermon, and it was an admirable presentation of the forceful qualities of discipleship symbolized by salt, light and leaven.

Supt. Clapp's subject was "The Disciple in the Church." In his remarks he showed the immense power of Christian influence through organization. Rev. J. M. Barber spoke on "The Disciple in the Pulpit," emphasizing the importance of the intelligent study of the Bible in order to preach effectively, and also the value of a consistent Christian life.

"The Disciple as a Missionary" was the subject of Rev. Edward Curran, in the discussion of which he emphasized the necessity for every Christian to realize the missionary character of Christianity and impress upon all the obligation resting upon them under all possible service to the Kingdom of Christ at home and abroad.

Miss Frances Gage, for many years a successful missionary of the American Board in Marsovan, Turkey, gave an interesting insight into the religious and civil conditions in Turkey, showing the elevating power of Christian schools as illustrated in the transformed lives of many pupils. Especial emphasis was laid upon the value of Christian hospitals.

Rev. A. N. Smith, Superintendent of the C. S. S. and P. S., conducted a question exercise touching methods of improving the Sunday-school.

In the presentation by Dr. House of "What It Means to Be a Christian," many felt that it means a good deal more than is generally considered.

The "Woman's Hour" was occupied by Rev. Dora Read Barber, Miss Gage and Mrs. F. Eggert, the latter of whom has served for ten years in Oregon in endeavoring to create a wider interest in the Home Missionary Union. The reports for the past year show an encouraging increase in the work among the churches.

Portland, April 17, 1904.

Washington Letter.

By I. Learned.

The Westminster church, Spokane, has been making a very great growth during the last year and especially within the past few months. Rev. Geo. R. Wallace, D.D., has the fullest confidence of his people, and there has been large accessions at every communion season. Twenty-four were received on Easter Sunday of whom a large number came on confession.

Plymouth church of the same city loses its pastor, Rev. Clarence R. Gale, he having been called to the superintendency of the Seattle Church Extension Society. For thirteen years this church has been carrying a heavy debt, but under the pastorate and leadership of Mr. Gale the burden has been lifted. Self-support was undertaken at once on the coming of Mr. Gale, since which time a parsonage has been erected at the cost of $2,450, and a new piano has been purchased and paid for. There have been twenty-nine additions to the membership, fifteen of whom were received April 3rd, six on confession. The Sunday-school has a membership of 285 and an average attendance of 190. The Ladies' Aid Society has been a great factor in the financial efforts, raising over $500, while the Woman's Missionary Society have contributed $110 to the various benevolences of the church.

Pilgrim church, of which Rev. W. J. Hindley is pastor, continues making excellent progress along all lines of organization and is not only meeting every current expense each quarter but paying during the same time a portion of its debt. Its congregations are large, ordinarily filling the auditorium to its utmost capacity.

The Dayton church, Rev. J. D. Jones, pastor, is now recognized by the community to have a leading part in the moral and spiritual betterment of the conditions of the city. Eight were received at the last communion.

Our First church in Walla Walla maintains its position as an aggressive worker for the advancement of Congregationalism throughout, and through its pastor, Rev. Austin Rice, is ready to support every movement by any of the associated pastors of the county.

A preliminary organization has been effected in the Valley Chapel neighborhood, Rev. Elvira Cobleigh of the Prescott church having been especially invited by the people to renew the Congregational work which had been given over to another department ten or more years ago, and which for more than two years has been entirely abandoned. A council will soon be convened for further inquiry into the new movement and to recognize it should it be found wise to do so.

Plymouth church, Seattle, observed Passion Week by evening services during the week, a representative pastor of each of five other denominations preaching each evening. Twenty-two persons were received into membership on Easter Sunday.

Good interest was manifested in the West Seattle church during the services of Holy Week, conducted by their pastor, Rev. J. B. Orr. The ladies of this church served lunches for three days over in the city, resulting in the addition of $105 to their resources.

Seattle, April 16th.

THE METHODIST MISSIONARY CONVENTION.

We take pleasure in giving this week an article concerning the Methodist Missionary Convention, to be held in this city next week. This was prepared by the Rev. Dr. Smyth, the Pacific Coast Secretary of the foreign missionary work, whose picture we give therewith.

Persons wishing assurance of a seat at the meetings in the Alhambra Theater can secure, free of charge, tickets which will be good up to fifteen minutes before the opening of each session. These may be had on application by letter or in person at the Book Concern at 1037 Market street.

Fifteen minutes before the time for the opening of the sessions the doors will be open for any and all without regard to tickets.

Imperial Faith.

Christianity must be sublimated with an imperial faith that laughs at impossibilities. We are not pessimistic, but the Church needs to be baptized again into the spirit of apostolic faith. The holy confidence that meets divine approval overleaps all environments in its mighty sweep. It carries with it the inherent property of inevitable victory. Bathurst describes it as

"A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt;
That bears, unmoved, the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile."

THE METHODIST MISSIONARY CONVENTION.

APRIL 28 TO MAY 1, 1904

By GEO. B. SMYTH, D.D.

Missions are the dominant note of the Church of today. Missionary activity is characteristic of every living church, the degree of her interest in missions is a proper measure of the intensity and value of her spiritual life. This has not always been acknowledged. Though the substance of the Great Commission, it was forgotten for ages after the first enthusiasm. But the Church of Christ, after every period of depression rises again to the nobler vision, and among the first signs that the spirit of the Lord is with her and that, through every part, the life of God thrills again, is a deep interest in missions, an intense desire to follow the Great Command.

Of this larger interest in missions, the history of the last two years is evidence sufficient. The people have placed their gifts upon the altar in steadily increasing measure, and they have done it gladly. The joy of generous giving has become a strong and jubilant note of Methodist living.

But the people have given, not only their money, they have given themselves, their thought, their sympathy; they have studied the whole great subject as one of urgent interest, of pressing personal concern. Missionary gatherings of many kinds, local rallies, district and state conventions, mission study classes, and the widespread desire to hear of the work done from the men who do it, all witness to the prevalence and intensity of the new interest. The whole conception of missions is enlarging. They are seen to be an enterprise of world-wide importance. The work of the missionary has a vital bearing on the deepest questions of the time. It has been a large, though not always recognized, factor in the awakening and development of the Orient. Within the last century the coming of the missionary has been the most important event, the beginning of a new history, to many nations. That will be more and more evident in the future, as the mighty spiritual and intellectual forces which the missionaries have introduced have time to operate. God is working out his larger plans for the world, and among the most effective agents for their accomplishment is the preacher of the new faith. Evangelist, teacher, physician, editor, author, philanthropist, reformer, sufferer, martyr, the modern missionary of the Cross takes an undisputed place among the empire builders of the world.

In proportion as this larger conception of missionary work has taken hold of the conscience and imagination of the leaders of the Church has been the magnitude of their efforts to impress it upon others. Today great national councils are called to consider it.

The sessions of this convention will be held in the Alhambra Theater, one of the finest halls in the city, at the corner of Jones and Eddy streets. The first session will begin at 7:30 on Thursday evening, April 28th, and the following meetings will begin at 9 a. m., 2 p. m., and 7:30 p. m., on Friday, the 29th; at 9 a. m., and 7:30 p. m., on Saturday, the 30th; and at 3 p. m. on Sunday, May 1st.

The motto of the Convention will be "The Open Door." All around the globe the doors are opening to the gospel. Half a century ago they were nearly all closed. Now, prohibitions removed and barriers taken down, a wide-open world invites the church of Christ to enter.

At the first session Bishop Hamilton will preside, and addresses will be delivered by Dr. John F. Goucher of Baltimore, and Bishop Thoburn of India. Dr. Goucher's address will be an introduction to the work of the Convention. To no man in our church could that duty be more fittingly assigned, for no man has more deeply studied the missionary problem and more largely and nobly given both of his means and time to the high and difficult task of its solution. Bishop Thoburn needs no introduction to the Christian public of the world. He will speak on "The Open Door," and I am not trifling with the truth when I say that to hear him speak on that glorious theme will mark an epoch in one's life. He is not an old man yet, but his life in India spans the most interesting period of modern missionary history. When he began his missionary career our work in India was small; to what large proportions has it since grown, and what a great part he has had in bringing about the increase! For many years a missionary of our church, the General Conference of 1888 elected him to the Bishopric of Southern Asia, and from then to 1900 he was our only leader in India. Those twelve years marked a epoch of opening doors, enlarging opportunities, immense possibilities. But not only in India during that great career were the barriers removed and doors, hitherto closed, opened for the preachers of the Gospel. When he went to India the door was ajar in Japan, he saw it thrown wide open; missionaries were excluded from certain provinces in China, he saw them widely welcomed; the Philippines were sealed against evangelical teachers, he saw the seals all broken. And not only so but some of the doors he was himself the first to enter. The story of that first visit to Manila, and of all that came out of it, how with the vision of a seer and the administrative energy of a statesman he laid the foundation of Methodism in the Philippines, and aroused the Protestant churches of America to the duty and the opportunity before them, will not soon be forgotten. It will long remain among the most precious treasures of the Methodist people. Prophet and apostle of modern evangelical missions, no man living deserves on the theme which is assigned him, so wide a hearing.

The Friday morning meeting begins at 9 o'clock and, after devotions, the time to 11 o'clock will be given to three speakers —Dr. A. B. Leonard, Bishop Hamilton and Dr. Oldham. Dr. Leonard, the Senior Secretary of the Missionary Society of the Methodist Episcopal church, will tell of the society's work. No other man could do it as well for, since 1888 when he was elected to the great position which he holds, he has been intimately acquainted with the society's methods, purposes and work. Since 1900 he has been its chief administrative officer. Bishop Hamilton will speak on home missions. He is known as a profound student of the problems arising out of the immense immigration of Europeans and others to this country, and his widely extended travels, and the opportunities of observation and study which his position affords, are additional evidence of the weight and authority with which he can speak on this most serious problem of American life. Dr. Oldham, assistant missionary secretary will speak on "No Other Name." He will show that Christ is the only hope of the nations, that there is no other name given in heaven or among men by which the world shall be saved. Dr. Oldham has peculiar advantages for presenting this theme. Born and reared in India, and a careful student of the dominant faiths of that strange land, he can speak from close and personal observation of the real effects on men of the Christless creeds. At a time like this, when every strange teacher if he but wear a turban and walk with naked feet, is assured of a hearing in many parts of America, it is an opportunity seriously to be coveted to hear a man as sane as he is able to speak on this, the greatest and gravest of all themes.

At 11 o'clock the Woman's Home Missionary Society will present its work.

On Friday morning Mr. H. J. McCoy of San Francisco will speak of the foreign missionary work of the Young Men's Christian Association. It would be difficult to select a more interesting theme,

for the Young Men's Christian Association is in many parts of the mission field the one visible link which binds the various missionary organizations together, and assures the people among whom they work that their faith and purpose, in spite of many appearances to the contrary, are one. I have seen enough in my own missionary life to make me thank God for the presence in China and India, and Japan of this noble society, which represents not any one church or society, but all that is best and most vital in the whole Protestant world. Dr. Randall of Tacoma will speak on the relations of missions to college students. For seven years pastor of a great church in Seattle, and now President of the University of Puget Sound, we may expect from him a thorough a discussion as time will permit of this important theme. Never before in the history of the Church has the great commission appealed so widely to the men and women of the colleges and universities of Europe and America, and the presentation of the call, and some account of the response that has been made, will be made the basis of a weighty appeal, by a man fitted by nature and training to make it.

No introduction is needed to Dr. J. F. Berry, prince of Methodist editors, who speaks weekly to such an audience as no other man in Methodism addresses.

Bishop Warne of India will be presented for the first time to the people of the Pacific Slope. We have never seen him, but know of his work. Four years ago he was elected Bishop of Southern Asia. He was one of the three men to whom the leadership of our work in India, Malaysia and the Philippines was committed. But Bishop Parker died, and Bishop Thoburn's health has compelled him to spend much of the last quadrennium in this country, and on Bishop Warne, youngest of the three, fell the work of all. With what success he has done it, the history of the past four years in India, the Philippines and Malaysia testify. No grander story was ever told than that which sums up the work of the last quadrennium in that vast field.

On Friday evening there will be two speakers—Dr. William Burt of Italy and Bishop Fowler. Dr. Burt, who for several years has been superintendent of our missions in Italy, will be the first speaker, and he will be followed by Bishop Fowler, who will discuss one of the most momentous subjects of the day, "Missions and World Movements." This address was delivered last year in Philadelphia and is a magnificent presentation of the relation of Christian missions to the empire-making movements of our time. Bishop McCabe, no mean judge of the value of a missionary address, pronounces this the greatest missionary address ever delivered.

On Saturday morning at 9 o'clock the great theme will again be taken up, and conditions and prospects in Japan will be presented by the Rev. Gideon F. Draper, who is now on his way hither. Did time permit what a marvelous story he could give us. Fifty years ago today, March 31st, the Land of the Rising Sun was opened to the world by the diplomacy of an American sailor, and of all the forces from abroad which have combined to bring about the Japan of today none have been greater than the American missionary. He has had no ships, uttered no threats, and fired no guns, but in the persons of Brown, Hepburn and Verbeck, he has been a mightier transforming agent than any other in the history of Japan.

We are living on the western shore of the American Continent, nearest neighbors of the West to the great populations, Chinese, Indian, Japanese, and Korean, on the western and southern shores of the Pacific. Our relation to them is peculiar, and it will be discussed by Rev. E. R. Dille, pastor of the First Methodist Episcopal church of Oakland, than whom no man is better fitted by study, and long residence on the Pacific Coast, to present it.

The last speaker of the morning will be Homer C. Stuntz, D.D., superintendent of Methodist missions in the Philippines, and one of the most remarkable speakers of our time. The character of the speaker and the profound interest natally felt by Americans in our great island possessions, will secure for Dr. Stuntz a wide hearing.

At 11 o'clock the work of the Woman's Foreign Missionary Society will be presented. I do not know the names of the speakers or the special subjects assigned them, but a large hearing should be given to the noble story of a work without which, in many fields, the parent missionary society would have preached and taught in vain.

The Convention will not meet on Saturday afternoon, so as to give an oportunity to our visitors to see something of our beautiful city, but on Saturday evening there will be a meeting of extraordinary interest. The whole session will be given to a presentation of our mission fields. Rev. George Heber Jones will speak on Korea. He is one of the pioneer missionaries in that interesting but now unhappy land, and having had such opportunities for observation and study as come to but few, he should have a large hearing that night. Korea has many claims upon our interest. The pathos of its present position appeals with peculiar force to the friends of missions. Opened only in 1885 no other mission field gave promise of such large and speedy results. In one city in what seems soon to become the very center of battle there is even now, after only ninteen years, a Presbyterian church, whose Sunday morning congregation averages 2,200 Christians. A missionary writing of them says, "The attitude of peace and confidence manifested by the Christians is doing much to keep the heathen from going wild with excitement. Praise God for the victory of his word." What an appeal their condition and their confidence should make.

The second speaker will be Bishop Hartzell of Africa, Bishop of a continent, and himself one of the mightiest forces in its development. Knowing not only Africa but intimately acquainted with many of the men who have been making African history, he can present, as no other can, the condition of her people, their probable future, and the part to be taken by the Christian Church in shaping it.

The last speaker of the evening will be Bishop Moore, who, fresh from the scene of conflict, will tell us of the crisis in the Orient. Sent in 1900 to superintend for the quadrennium the missions of our Church in China, Japan, and Korea, he has traveled extensively in all these countries, and will bring us the latest and most authoritative message from the center and heart of the struggle.

On Sunday morning the visiting Bishops and missionaries and other speakers will preach in the churches, and in the afternoon, at 3 o'clock, the final meeting of the Convention will be held. The speakers will be Dr. James R. Day, president of Syracuse University and Bishop Thoburn. Dr. Day, one of the most distinguished preachers in America and well known on the Pacific Coast, will speak on "My Personal Responsibility for the Evangelization of the World;" and Bishop Thoburn will make the closing address on the missionary outlook of the world.

For the accommodation of the churches and people of Oakland three meetings will be held there in the First Methodist Episcopal church of that city, of the same character and purpose as those held in San Francisco. The first will be held Friday evening at which the Rev. Benj. S. Haywood of Riverside will speak on "Realized Dividends from Foreign Mission Fields," and Bishop Joyce on missionary work and prospects in South America. Mr. Haywood was for some years a missionary in Mexico and is now pastor of one of the largest and most inspiring churches in the country. Bishop Joyce is now on his way home from a tour through South America.

On Saturday evening Dr. John W. Butler will speak on missions in Mexico; Rev. W. N. Brewster on China, and Bishop John F. Vincent on our work in Europe. Dr. Butler has two titles to distinction—his work in Mexico and his

father. Mr. Brewster is superintendent of the mission at Hinghua, one of the largest missions of any church in China. Bishop Vincent comes to us fresh from Europe, where he has spent the last quadrennium in episcopal supervision of all our European missions. John F. Vincent, Bishop of the Methodist Episcopal church, and founder of the Chautauqua movement, the greatest popular educational agency of modern times, is known wherever the men of our race read and think the wide world over.

The meeting at 3 o'clock on Sunday afternoon will be addressed by Dr. M. C. Harris of San Francisco and Bishop Warren of Denver. Dr. Harris will speak of missions among the Japanese of America, and Bishop Warren will tell us of the great survey of our work in the Phiippines and Southern Asia, which he has just completed.

Our Boys and Girls

California Flowers.

Lottie M. Halvorsen.

Poppies ring your golden bells,
Loudly so that all may hear;
As your music peals and swells,
That the summer time is near.

Baby blue eyes open wide
You sweet orbs of azure hue.
Why so timid that you hide
When the wind comes wooing you?

Pansies will you tell to me,
Who gave you that glint of gold?
Did the sun print kisses three
On your cheeks? Ah, he was bold.

Cream cups lift your dainty heads,
Drink your fill of sparkling dew.
He who loves you lightly treads
When your faces come in view.

Lilies yellow, red, and white,
Who taught you that graceful bow?
Did the breeze with fingers light
Move your heads, and show you how?

Little white forget-me-nots,
Nestling close to the brown earth.
Covering the plain with dots,
Do you know what perfume's worth?

Flowers with tints of Amethyst
Royal purple, lavender,
Did a far-off mountain mist
Into life and beauty stir?

Buttercups of yellow gold,
Why so proud of your great wealth?
I, a secret will unfold
You have gained it all by stealth.

Blossoms like pagodas tall,
Of most curious design,
Built with wall o'er toppling wall,
Blue and white your colors shine.

Pink stars like the blushing dawn,
Springing up just at our feet,
By the roadside, on the lawn,
Glow your faces, shy and sweet.

Golden State of the far West,
With your sun-kissed vales and hills,
Lovely flowers adorn your breast,
Border all your rippling rills.

Flowers of every shade and hue,
Violet, crimson, yellow, white,
Laden with the sparkling dew,
Form a vision of delight.

To your fragrant loveliness,
Flowers, we would a tribute pay.
You were born the earth to bless,
We would bid thee bloom alway.

Facts Concerning Yourself.

Each ear has four very small bones.

The body has bout 500 muscles.

Each hair has two oiled glands at its base.

The sense of touch is dullest on the back.

The globe of the eye is moved by six muscles.

The brain matter is about seven-eighths water.

The wrist contains eight bones, the palm five; the fingers have fourteen.

The roots of the hair penetrate the skin about one-twelfth of an inch.

The hair is very strong—a single hair will bear a weight of 1,150 grains.

The enamel of the teeth contains over 95 per cent calcereous or mineral matter.

Straight hairs are nearly cylindrical; curly hairs are elliptical or flat.

The only involuntary muscle composed of red or griped fibres is the heart. It is not controlled by the brain.

The weight of the average-sized man is 140 pounds, of a woman 125 pounds.

The brain is supposed to contain over 200,000,000 little cells, in which thought works out problems.

One hundred and thirty-seven million cells are in the lungs, which spread out would cover a surface thirty times greater than the whole body.—Exchange.

One day an observant Miss saw a lame man on the street and asked her mother what made him walk so queer. The mother told her that it was because one leg was shorter than the other. "Well," she said, "there is a little girl around the corner who is that way, too." After a few minutes' meditation she remarked: "Mamma, wasn't it funny that God didn't give the two long legs to the man and the two short ones to the girl."—Baltimore Sun.

The Race for Gold.

Our poor friend Robinson has made one fortune, but did not consider it large enough, and is now busy making another. He is off to the city at 8 a. m., never returning till 8 p. m., and then so worn and jaded that he cares for nothing beyond his dinner and his sleep. His beautiful house, his conservatories and pleasure grounds delight him not; he never enjoys, he only pays for them. He has a charming wife and a youthful family, but he sees little of either—the latter, indeed, he never sees at all except on Sundays. He comes home so tired that the children would only worry him. To them "papa' is almost a stranger. They know him only as a periodical encumbrance on the household life, which generally makes it much less pleasant. And when they grow up, it is such a totally different existence than his, that they usually quietly ignore him. "Oh! papa cares nothing about this. No, no; we never think of telling papa anything." Until some day papa will die, and leave them a quarter of a million. But how much better to leave them what no money can ever buy—the remembrance of a father! A real father, whose guardianship made home safe; whose tenderness filled it with happiness; who was the companion and friend as well as the ruler and guide; whose influence interpenetrated every day of their lives, every feeling of their hearts; who was not merely the "author of their being"—that is nothing, a mere accident; but the originator and educator of everything good in them; the visible father on earth, who made them understand dimly, "our Father, which is in heaven."—Great Thoughts.

Do You Want the Earth?

The Earth is a new monthly illustrated journal, published by the Santa Fe. Tells the truth about the great Southwest and California—the truth is good enough. Frequent articles describing your part of the country. Contains letters written by farmers, stockmen and fruit raisers; men who have succeeded and who give the reasons why. Strong editorials and interesting miscellany. A very persuasive immigration helper.

Why not have it sent to friends "back East," to do missionary work for the Southwest? Regular subscription price is 25 cents a year; worth double. Send us 50 cents (coin or stamps), with names and addresses of five Eastern friends; we will mail The Earth to them and to you for six months. Write today to The Earth, 1120 Railway Exchange Building, Chicago.

ROYAL
Baking Powder

Makes the food more wholesome, and more nutritious to both brain and muscle.

I have given the Training Table to the Cornell University for five years very satisfactorily, and am certain that much of the success has depended upon the quality of articles used. In baking powder, I use the Royal, for it is undoubtedly the best. I have occasionally given others a trial, and have demonstrated to my satisfaction that there is but one always reliable, always making perfect, delicious and wholesome food, — The Old Reliable "Royal."

(Mrs.) Amelia Morey Atkins.

Spiritual Life.

The Personal Influence of Christ.

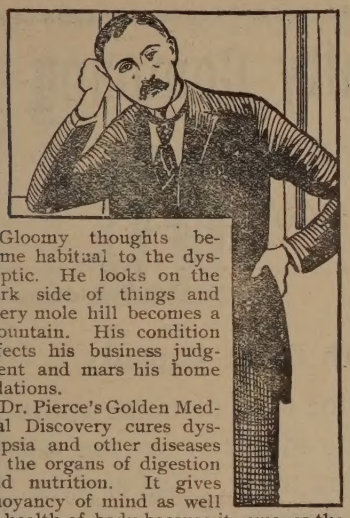
The supreme example of atmosphere and influence is Jesus Christ. His was a force mightier than intellect. Wherever he moved a light ne'er seen on land nor sea shone on man. It was more than eminent beauty or supreme genius. His scepter was not through cunning of brain or craft of hand; reality was his throne. "Therefore," said Chrales Lamb, "if Shakespeare should enter the room we should rise and greet him uncovered; but kneeling meet the Nazarene." His gift cannot be bought nor commanded; but his secret and charm may be ours. Acceptance, obedience, companionship with him—these are the keys of power. The legend is, that so long as the Grecian hero touched the ground, he was strong; and measureless the influence of him who ever dwells in Christ's atmosphere. Man grows like those he loves. If great men come in groups, there is always a greater man in the midst of the company from whom they borrowed eminence—Socrates and his disciples; Cromwell and his friends; Coleridge and his company; Emerson and the Boston group; high over all the twelve disciples and the Name above every name. Perchance, in vision-hour, over against the man you are he will show you the man he would fain have you become; thereby comes greatness. For value is not in iron, but in the pattern that molds it; beauty is not in the pigments, but in the ideal that blends them; strength is not in the stone or marble, but in the plan of architect; greatness is not in wisdom, nor wealth, nor skill, but in the divine Christ who works up these raw materials of character. Forevermore the secret of eminence is the secret of the Messiah—"The Investment of Influence," Hillis.

Transforming Power.

Wealth and eminent position witness powerfully the transforming influence of exalted characters. "My lords," said Salisbury, "the reforms of this century have been chiefly due to the presence here of one man—Lord Shaftesbury. The genius of his life was expressed when last he addressed you. He said: 'When I feel age creeping upon me I am deeply grieved, for I cannot bear to go away and leave the world with so much misery in it.'" So long as Shaftesbury lived, England beheld a standing rebuke of all wrong and injustice. How many iniquities shriveled up in his presence! This man, representing the noblest ancestry, wealth and culture, wrought numberless reforms. He became voice for the poor and weak. He gave his life to reform acts and corn laws; he emancipated the enslaved boys and girls toiling in mines and factories; he exposed and made impossible the horrors of that inferno in which chimney-sweeps live; he founded two-score industrial, ragged and trade schools; he established shelters for the homeless poor; when parliment closed its sessions at midnight Lord Shaftesbury went forth to search out poor prodigals sleeping under Waterloo or Blackfriars bridge, and often in a single night brought a score to his shelter.—Selected.

The Old, Old Message.

This Easter day my message is the old, old message you have heard so often, but it is worth while to hear it again, at least every Easter. Life is continuous, there is no break; the flower is not cut off by the sirocco; the water is not spilled upon the ground never to be recovered; the weaver's thread is not cut, broken, lost. No! Death is Christ saying, Come, weary one, and I will give you rest; death is Christ saying, Come, enslaved one, I will give you liberty; death is Christ saying, Come, immigrant, I will take you out of the land of your bondage; death is Christ saying, Come, lonely and solitary one, I will take you to your home. There are children waiting for some of you; parents waiting for some of you; friends waiting for some of you; the husband is there waiting for the wife, and the wife is there waiting for the husband, and the pastor is there waiting for many a friend. —Lyman Abbott.



Gloomy thoughts become habitual to the dyspeptic. He looks on the dark side of things and every mole hill becomes a mountain. His condition affects his business judgment and mars his home relations.

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"I was afflicted with what the doctors called nervous indigestion. Took medicine from my family physician to no avail," writes Mr. Thos. G. Lever, of Lever, Richland Co., S. C. "At night would have cold or hot feet and hands, alternately. I was getting very nervous and suffered a great deal mentally, thinking that death would soon claim me. Always expected something unusual to take place; was irritable and impatient, and greatly reduced in flesh. I could scarcely eat any thing that would not produce a bad feeling in my stomach. After some hesitation, I decided to try a few bottles of Dr. Pierce's Golden Medical Discovery and 'Pellets.' After taking several bottles of each, found I was improving. I continued for six months or more, off and on. I have to be careful yet, at times, of what I eat, in order that I may feel good and strong. I fully believe if any one suffering with indigestion or torpid liver or chronic cold would take Dr. Pierce's Golden Medical Discovery and 'Pleasant Pellets' and observe a few simple hygienic rules, they would soon be greatly benefited, and with a little perseverance would be entirely cured."

Biliousness is cured by the use of Dr. Pierce's Pleasant Pellets.

The Help of a Yoke.

Did you ever stop to ask what a yoke is really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make its burden light. Attached to the oxen in any other way than by a yoke, the plough would be intolerable. Worked by means of a yoke, it is light. A yoke is not an instrument of torture; it is an instrument of mercy. It is not a malicious contrivance for making work hard; it is a gentle contrivance to make hard labor light. It is not meant to give pain, but to save pain. And yet men speak of the yoke of Christ as if it were a slavery and look upon those who wear it as objects of compassion. * * * Christ's yoke is simply his secret for alleviation of human life, his prescription for the best and happiest method of living—Henry Drummond.

Blessed also are they that mourn; for he who never mourns never mends. Compunction of a godly sort, dissatisfaction with all past attainments, and honest grief at falling short of Christ's high standard of holiness, all tend to growth in grace. There are too many dry-eyed Christians in this world. Gloomy, God-distrusting unbelief we have no apologies for; but there ought to be more tears of penitence over neglect of duty and woundings of Christ, more tears of sympathy with the wronged and suffering, and then we would have more gracious bursts of sunshine from Christ's countenance. Rainbows are never painted except upon raindrops. They that sow in the tears of contrition, reap in the joys of pardon and peace. Such tears water the roots of grace. Blessed are they that mourn and mend. The ladder to the higher Christian life starts from the dust of self-abasement; but for every round we need a fresh grasp on Jesus, and a new lift by his loving hand.—Cuyler.

Pascal went to hear a great preacher in Paris, and found a man in the pulpit. And that made all the difference to a man like Pascal. And we want to rear up true and genuine men for all our pulpits, men who shall set themselves resolutely to all learning, but who shall on that account be all the more men and all the better men. It is not what the preacher has learned in the schools, it is not the preacher's literature, that impresses Pascal; it is the preacher himself.

It is somewhat difficult for us to realize that the very best place for us in life, the place where we can render the most acceptable service to our Lord, is just where we are.

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The Gospel Hopeful.

The tone of the gospel is a hopeful strain. No matter how dark things appear, Jesus moves right on. "He shall not fail or be discouraged," can safely be termed both a messianic promise and a prophecy. It was so true in the case of Jesus Christ. He steadfastly set his face—and nothing turned him from his path. It is a great thing to know—and feel—that God will win in the great battle with sin. The dark things in the Revelation are not so dark as to obscure this one great fact, that Jesus will be trumphant. The outlook is sometimes stormy, and it would seem as though evil would be triumphant in the end. But "behind the dim unknown standeth God;" he is not in a hurry; God knows the issue—and he keeps right on. Jesus does not stop because men forsake him or reject his work—he moves steadily forward. Why should not the disciple be as his Lord in this also?—Baptist Union.

Is it not a helpful thought that just here, right where we find ourselves, we can for the present best serve the Master? How it illuminates the most unattractive duties when we remember that by properly performing our humble everyday tasks, we are serving him just as surely as the man who is doing great and noble things for him.—George D. Gelwicks, in New York Observer.

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